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## THE FAILURE OF EUROPEAN REVOLUTIONS.

It is well known that all the efforts for liberty, or popular government, have thus far proved, on the Continent of Europe, signal and disastrous failures; and, if we inquire into the cause of these failures, we shall find it mainly in the deplorable lack of religious and moral principle among the leaders and supporters of revolutionary movements there. European democracy has become so notorious for its atheistic spirit, and for the violence of its assaults on the Christian religion, that good men in both hemispheres have justly come to regard it with distrust and even alarm.

"It is worth while," says the *Kirchenfreund*, a German periodical in our country, "to consider the fact, that *the leaders of the Republican party in Europe* are, for the most part, *ungodly persons* in the proper sense of the term. The German Republicans particularly are characterized by a frightful hate against everything which stands connected with Christ and Christianity. The Church and her entire organization are the themes of their ridicule, and the objects of their avowed contempt; and to her influence, more than to any other power in the social system, do they attribute the reason why the cause of freedom has not made more rapid progress in the old world. The experience of the French for the last ten years teaches them no lesson of wisdom. Who need be astonished, that a Revolution, which bears such principles inscribed on its banner, should utterly fail of its designs?"

But, even if we desire that Europe might enjoy the happiness of our own institutions, — and it is our honest conviction and wish that it should have them, since we, in common with every American, are by birth a Republican, — yet it is a question, first of all deserving attention, whether the proposed method *by means of bloody revolution*, and the triumph of European Radicalism, would lead to their establishment, or whether they would not be followed by a despotism more galling than the one overthrown. This is the most important point, which cannot be enforced too earnestly upon the consideration of Americans. In their own country, they are thoroughly conservative, and always think of freedom in connection with order; and obedience to the laws; but the European democracy has in principle professed Atheism, is for the most part marked by a lawless radicalism, and their leaders in France, Germany, and Italy, are sworn enemies of the Church, of the Christian faith, and of all the nobler principles of morality. In order to be convinced of this fact, it is only necessary to take a hasty survey of the German refugees who seek repose in New York, Philadelphia, Cincinnati, and other cities, of their revellings, their newspaper literature, and other productions, among which the theological writings of the godless Tom Paine occupy the most prominent position. This utter absence of moral and religious principle is the chief reason why the Revolutions of 1848 came short of their design. If the condition of Europe allowed a choice between Russian and Austrian despotism on the one hand, and the rational and orderly freedom of England and of the United States on the other, we would give a hearty and unconditional preference to the latter; but, if the alternative be between the despotism of law, and the despotism of anarchy, we would consider the former as the least of two evils. And this unfortunately seems to be, at the present time, the real condition of things on the European continent. The triumph of the revolutionary party in the old world, if it be adjudged according to the present disposition of its leaders, excepting a few honorable personages such as Kossuth, would in

all probability not only not bring along with it any freedom, but would plunge Europe into a terrible civil war, threaten general anarchy and a new barbarism, and thus prepare the way for the full triumph of Russian Pan-slavism, as the only deliverer of society from complete destruction. This is not only our fear, but that also of the best and wisest men who live in the very midst of these revolutions, and understand their tendencies much better than the majority of American politicians and newspaper editors."

The Revolution in Hungary seems to have been an exception to these remarks; and certainly they are not justly applicable to its great leader and champion, **LOUIS KOSSUTH**. We have watched his whole career, and read with care not a few of his official documents and popular speeches; and, in view of all these, as well as of the testimony borne to his character by those who have known him long and well, we are bound, as we are happy, to say he stands forth, in this respect, a noble exception to the irreligious leaders of European democracy. He is regarded by those who profess to be well acquainted with him, as a truly Christian man; and it is certain he has, during his triumphal progress through England and the United States, uttered repeatedly such sentiments as we should expect only from a sincere believer in Christ. It is mainly this peculiarity of the great Hungarian that has extensively won for him the sympathy and confidence of the Christian community, and given them some hope of his ultimate success. We ourselves sympathize with him in almost everything *except his war-measures*, against which we must continue to protest as ruinous in the end to the very object at which he aims. Peace is the soil of freedom.

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#### MISCELLANEOUS.

**WHAT IT IS TO BE A SOLDIER.**—The soldier's trade is to trample down harvest fields—burn farm houses—sack and burn towns and cities—depopulate nations, and convert fruitful and happy lands into a barren wilderness; to drive the people from their houses and homes to freeze and starve—to make widows and orphans—to cut and mangle human flesh—to break human bones and tear human bodies to pieces. In a word, to shoot and stab men, women and children, is the soldier's work. To enlist into the army, means to hire out to learn the trade of shooting and stabbing human beings, and to work at that trade. Soldiers are honored and paid according to their skill and diligence in their trade.

**THE SOLDIER'S CONTRACT.**—The soldier, on his part, binds himself with an oath, to obey his employers, to kill any man, woman, or child, that his employers tell him to kill. He is under contract to shoot or stab his own father and mother, his own brother and sister, and his own wife and children, if his employers bid him do it. The soldier himself is never to ask the question, whether it is right or wrong, whether those whom he is ordered to kill are guilty or innocent; all this is determined for him by his employers,—and the soldier's business is to thrust his sword and bayonet into the bosom, or shoot a bullet through the heart, or cut the throat, or blow out the